

though the question has been disposed of by the adoption of another system, as recommended by Mr. McCollum, we publish the report for its scientific interest, and in the hope that it may lead to a reconsideration of the method for the final disposal of the refuse advocated by me. I desire to make my position clear to make following remarks.

Some exceptions have been taken to the "final disposal." As I did not anticipate the words would be misconstrued, I did not coin a definition of them necessary. The word which it is intended they should convey is that the refuse as refuse is of no use, and of no man is concerned.

It has been stated that so far as the Board concerned the only point for consideration was the best thing to do as a sanitary measure, and that the only reason for it is the principle of sanitation; that the best sanitary measure is necessarily that which will attain desired end at the least possible cost, and if the Board adopted the method of final disposal I advocate the method of final disposal of the city refuse which I have put forward, because this first principle has often been slighted of that sanitary progress has retarded, and that the method of final disposal is wealthy and prosperous the great mass of the inhabitants are comparatively in poor circumstances and many of them are exceedingly poor. It is primarily for the benefit of the poor people and to a great extent at the expense that all our sanitary measures are effected and any step, in the name of sanitation which causes a fractional increase to the cost of the city refuse is not to be taken on them an improvement in their surroundings which will tend to improve their health, and the public health.

In judging from a purely health point of view, the most reasonable of the various methods of the plan for the final disposal of the refuse put forward, it should be borne in mind that the chance of infective matter—bacteria or any other—being contained in the refuse is very small. It is true that discharges from persons suffering from various diseases may occasionally get mixed with the refuse and in this way it may act as a dangerous matter capable of under suitable conditions communicating disease to whom it may come in contact. If refuse was dry this infective matter might be of considerable danger in a condition of giving rise to disease. But in this the greatest danger lies—

- 1.—In the removal of the refuse from the house to the cart.
- 2.—In the removal from the bin or cart to the boat, and
- 3.—In the removal from the boat to the place of final disposal.

So much for infective matter possibly contained in the refuse. The next point to be considered is the first origin of infective matter, like itself, is at present beyond our control, consequently the



CHINESE EDUCATION AND WESTERN CIVILIZATION

ADDRESS TO THE STUDENTS OF THE HONGKONG CHINESE COLLEGE OF MEDICINE, KAU HONG BING, M. A. (Edin.)

Dr. Kaul Hong Bing, M. A. (Edin.)  
 One of the most important questions of the day is the relation between the Chinese and the West. The Chinese have been the subject of much discussion and controversy. Some have said that the Chinese are a barbaric people, while others have said that they are a highly civilized people. The truth is that the Chinese are a people of great intelligence and ability, but they have been hindered by their own traditions and customs. It is our duty to help them to overcome these hindrances and to progress towards a higher civilization.

Now it must be conceded that we certainly are not a barbaric people. We have a long history and a rich culture. We have made great contributions to the world in many fields. But we have also made mistakes. We have been too proud of our own traditions and customs, and we have been too slow to accept the progress of the West. It is our duty to learn from the West and to improve ourselves.

But I am not here to speak of the past. I am here to speak of the future. The future of the Chinese is in their own hands. They must learn to think for themselves and to act for themselves. They must not be content with following the lead of the West, but they must learn to follow their own path. They must learn to combine the best of the East with the best of the West, and they must create a new civilization for themselves.

What are the obstacles to this progress? There are many. One of the greatest is the lack of education. The Chinese have not had the same opportunities for education as the West. They have not had the same scientific knowledge and the same technical skills. They have not had the same exposure to the ideas and the culture of the West. It is our duty to help them to overcome these obstacles and to provide them with the education that they need.

Another obstacle is the lack of a strong government. The Chinese have not had a strong, centralized government for many years. They have been divided into many small, warring states. It is our duty to help them to create a strong, unified government that can lead them towards progress and prosperity.

Finally, there is the obstacle of the Chinese mind. The Chinese have been too much influenced by Confucianism and other traditional ideas. They have been too much concerned with the past and too little concerned with the future. It is our duty to help them to break free from these traditional ideas and to embrace the progress of the West.

In conclusion, the future of the Chinese is in their own hands. They must learn to think for themselves and to act for themselves. They must learn to combine the best of the East with the best of the West, and they must create a new civilization for themselves. It is our duty to help them to overcome the obstacles that stand in their way and to provide them with the education and the support that they need.

also his inward thoughts and aspirations to the eternal laws which govern the relation of man and things; that he can be truly useful in the world only when he has learned to control his passions and to follow the dictates of his reason. It is our duty to help him to do this.

So far for the scope and aim of education. But you will naturally ask, is it not still true, that foreigner as that our education, however true our conception of its aim may be, is incomplete, because it does not include the study of the Chinese language and literature? If the aim of education is to bring out the intelligence and to give the student the power to solve the problems of life, then the study of the Chinese language and literature is essential. It is our duty to help the student to learn the Chinese language and literature as well as the Western sciences and arts.

But here in this College, the subjects of our study are the physical and natural sciences. I will not venture to say how far these studies are adequate to bring out the intelligence and to give the student the power to solve the problems of life. But I will say that they are a necessary part of a liberal education. They are the foundation upon which we must build if we are to create a new civilization for ourselves.

But I am not here to speak of the physical and natural sciences. I am here to speak of the human sciences. The human sciences are the study of the human mind and the human soul. They are the study of the things that make us human. It is our duty to help the student to learn the human sciences as well as the physical and natural sciences.

What are the human sciences? They are the study of the human mind and the human soul. They are the study of the things that make us human. They are the study of the things that give us meaning and purpose in life. It is our duty to help the student to learn the human sciences as well as the physical and natural sciences.

Now when we speak of the knowledge of physical science, we are speaking of the knowledge of the laws of nature. We are speaking of the knowledge of the things that are common to all people. It is our duty to help the student to learn the knowledge of physical science as well as the knowledge of the human sciences.

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Here I think it is appropriate to point out to you how the things that we are studying are connected with the things that you will see in the world. The things that we are studying are not just abstract ideas. They are things that you will see in the world. It is our duty to help you to see the connection between the things that we are studying and the things that you will see in the world.

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But when he came to be questioned it was found that he was on the upper deck and only saw the ship from a distance. He was not on the lower deck and did not see the ship from a close distance. He was not on the lower deck and did not see the ship from a close distance. He was not on the lower deck and did not see the ship from a close distance.

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which the Chinese understood. A section of 100 feet by 20 feet is to be done at one time. The refuse deposited in the section to-day is covered by the refuse taken to-morrow and so on until the whole level first upon is reached. The refuse is then to be removed to a depth of two feet and the surface is to be levelled. The refuse is to be removed to a depth of two feet and the surface is to be levelled. The refuse is to be removed to a depth of two feet and the surface is to be levelled.

THE FORTHCOMING HONGKONG REGATTA.  
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The Chairman said the committee had agreed on certain proposals which the Secretary, Mr. B. M. Dyer, would now lay before them. Mr. Dyer said the Regatta was held last year on the 12th and 13th December, but they expected to hold it on the 12th and 13th of December this year. The reason of this was that the new oars which had been ordered had not arrived owing to the strike at the docks.

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